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## BANTU NOTES AND VOCABULARIES.

BY

HELI CHATELAIN, LATE U. S. COMMERCIAL AGENT AT LOANDA,  
WEST AFRICA.

No. I.

THE LANGUAGE OF THE BASHI-LANGE AND BA-LUBA.

### INTRODUCTORY NOTES.

BIBLIOGRAPHY OF LUBA.—When Dr. Cust published his “Modern Languages of Africa” in 1883, it was thought that no specimens of the language spoken by the Bashi-lange and the Ba-luba had yet appeared in print. Dr. Max Büchner had collected one hundred words; but his vocabularies are still in manuscript. Dr. Pogge had jotted down a few words in his diaries, and they were published after his death by the African Association of Berlin, in their “Mittheilungen,” but many of the words given as Luba were in reality Kioko. The vocabularies of Ki-rúa collected by Cameron and Stanley were not mentioned by Dr. Cust under the head of Luba, because the identity of Luba and Rúa was not yet surmised. In fact Dr. Cust placed Luba and Rúa (Ki-rúa)\* in two different sub-branches. In 1888, the joint work “Im Innern Afrika’s,” by Dr. L. Wolf, Wiss-

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\* Another list of Rúa words was published in the “Polyglotta Africana Orientalis” of J. T. Last, London, 1885 (S. P. C. K.).

mann, etc., contained a list of poorly transliterated Luba words and sentences, which Dr. C. G. Büttner utilized for an able grammatical note published in the April number, 1889, of the "Zeitschrift für Afrikanische Sprachen." The "Ethnographia e Historia tradicional dos Povos da Lunda" (Lisbon, 1890) of H. de Carvalho has a few words of Luba and of the dialect spoken by the Tucuruba (that is, the Tu-ruba), who are the western Bashi-lange, and pay tribute to the Muata Yamvo, or Muatiamvua, of Lunda (Runda). All the preceding specimens of the language consisted simply of lists of words. The first reliable account of Luba appeared in the "Notes on Chi-luba, as spoken in Garenganze," Bath, 1892, by Chas. Alb. Swan, a lay missionary who had lived several years in the southern part of the Luba field, and who traversed it in its whole length when he returned to England by way of the Lomami, Kassai and Kongo. This neat little work of 63 pages contains a grammatical sketch, English-Chi-luba and Chi-luba-English vocabularies, and six chapters of John's Gospel. It is to be hoped that time and means may be found to edit and publish the manuscripts left by Dr. R. W. Summers, who made the most thorough study of Luba, as spoken by the Bashi-lange around Luluaburg.

PLACE AND AREA OF LUBA.—African terminology suffers from a lamentable confusion in the understanding and use of the words—race, nation, state, language, tribe, dialect, king, chief, etc. Correct ideas and correct statements are impossible, so long as writer and reader are not agreed as to the limits of each term. The definitions adopted in these notes are best illustrated

by application to a European and an African case. If we take the state of Austria, called an empire, we find it to be composed of various racial stocks and nations, speaking different languages and dialects, and professing a variety of religions. The Austrian nation proper is racially of Teutonic or Germanic stock, and speaks the German language (literary) as well as a number of dialects, which are mutually intelligible. The Czechs of Bohemia on the north and the Croatians on the south are racially and linguistically of Slavonic stock, but they speak two different languages (literary) and a number of dialects of these languages. The Hungarians belong to a third racial stock and speak a language (literary) and dialects which are independent of both the Germanic and Slavonic linguistic stocks. In Africa, if we take the Lunda (Runda) state or empire, we find it composed of various nations, all of the Bantu stock of the negro race, but speaking each its own language (not yet literary) in a variety of dialects, and each nation sub-divided into tribes, sub-tribes, clans and minor sub-divisions; few nations having a king or head-chief, but each tribe being under a chief, each sub-tribe under a chieftain, and each clan under a head-man. Thus the Lunda nation, whose head-chief is at the same time king or emperor of the whole state, occupies only a part of the Lunda State, and is composed of various tribes and sub-tribes having their own chiefs, and speaking their own dialects. The same is the case with the Kioko, and other minor nations which recognize the suzerainty of Muata Yamvo. They all speak their own languages in several dialects, have their own head and sub-chiefs and follow their own na-

tional and tribal customs, though parts of one empire.

Passing now to Luba, there is no Luba state or kingdom; but there is a Luba nation, composed of all the tribes speaking dialects of the Luba language. This language only exists in the general unity of the phonology, grammar and word-store of the dialects which are mutually intelligible. As soon as a written literature develops, the impossibility of printing books in every dialect compels the writers to confine themselves to one dialect, which forms the basis of the book language. The latter, by accessions from dialects, sister languages, and loan words or idioms from foreign literatures, necessarily departs more and more from the fundamental dialect, and this can only become the general language by sacrificing part of its individuality, if not its independent existence.

It is probable that the Christian missions at the two extreme wings of the Luba field, in Katanga and in Bashi-lange Land, will develop the two dialects of their respective districts, but when they shall meet in the centre these first transitory forms will no doubt blend into a general literary medium of the whole nation.

The present knowledge of Luba is too scanty and superficial for an enumeration of the dialects composing it and a precise delimitation of their fields. All that a comparison of published and unpublished vocabularies, and the oral and written testimony of natives as well as travellers, have thus far concurred in establishing, is that, roughly speaking, *the vast triangle between (1) the confluence of the Kassai and Lulua, (2) Nyangwe,*

(3) *Katanga or Garenganze, is occupied by one great nation, speaking practically one language.* This triangle comprises Bashi-lange and Ba-luba Land, U-rúa and Katanga. It lies entirely within the Kongo State's sphere of influence. The two extreme portions, Bashi-lange Land and Katanga (Garenganze), have been subdued by the power of the State's arms and they are held by State garrisons ; but the whole of Katanga and U-rúa, that is, the Lualaba basin as far as Nyangwe, has been conceded to the Belgian Katanga Company. There can be no doubt, however, that as soon as civilization shall have enlightened these millions of intelligent natives the national spirit will assert itself, and they will take care of themselves and their homeland without the "protection" of greedy foreigners.

Comparative grammar shows that in structure Luga is almost identical with Luba and that both must have the same origin ; but it also shows that the word-store differs enough to warrant the formation of two separate literatures. Both Luba and Lu-ganda must be counted among the primitive forms of Bantu speech. As the Regga and Nywema vocabularies show these tongues to belong to one group with Luba and Lu-ganda, while the physical characteristics of all these tribes and nations seem to be the same, further investigations may demonstrate the existence, between the Victoria Nile, the Middle Kassai and Lake Bangweolo, of a remarkably pure, compact and powerful branch of the great Bantu stock. The language of the Ba-songe, though very closely allied to that of the Bashi-lange, appears to differ more than a mere dialect.

while that of Kanyika (Kanyoka or Kanyuka) may prove to be simply a dialect of Luba.

HISTORY OF THE BASHI-LANGE.—According to Wissmann,\* quoting native tradition, the Bashi-lange are the result of the mixture of aboriginal Ba-tua with Ba-luba intruders, who, like the founders of the Lunda state, came from Kasongo's kingdom in the Lualaba basin.† This invasion and mixture would account for the great variety in the physical appearance of the Bashi-lange, for their characteristic tattooing, and for the dispersion of the Ba-kete, who are now found to the south, north and north-east of the Bashi-lange. Kapuku, the Mu-luba, was the name of the invader.

When Pogge and Wissmann came in contact with the Bashi-lange, they found that Mukenge was the principal chief, but that Chingenge had recently made himself practically independent of him. Mukenge belonged to the clan of Kashia, Chingenge to that of Chidimba. The two predecessors of Mukenge, Kishimbi and Kasongo, had died away from home, on a friendly expedition to the Kioko tribe. Chingenge had succeeded

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\* "Unter Deutscher Flagge quer durch Afrika," 1889, p. 96.

† Therefore from the east. The statement that they came from the west must be a misprint. We also think it improbable that the first inhabitants, with whom the Ba-luba intermarried to such an extent as to form a new mixed type, were the Ba-tua pygmies. It would seem more natural to suppose a blending with the Tu-kongo or the Ba-kete, who were agricultural Bantu like the Ba-luba. Nomadic hunters, like the Ba-tua, had room enough to move out of the way of a conquering Bantu tribe without being compelled to settle down and mingle with another race. The fact that the Bashi-lange are to this day wedged in between the Ba-teke indicates that these occupied their present site at the time of the invasion, and that they furnished the substratum for the formation of the Lange (Bashi-lange) type. The possibility of the admixture of some Ba-tua blood is not excluded.

to Kabasu-Babu, who is said to have been a great grandson of Chidimba.

Although Bashi-lange slaves had long before drifted to Angola, and the semi-civilized Mbaka people knew of the strangely carved (tattooed) people to the north of their Lunda neighbors, Europe was ignorant of that interesting tribe until Pogge and Wissmann, so to say, discovered them in 1881-82. Yet they were not the first white men to visit the country, for the famous Portuguese trader, Silva Porto, who preceded Livingstone on the Zambesi in Ba-rotse Land, had also forestalled them in Lubuku.

What distinguishes the Bashi-lange among all African tribes is their so-called Diamba-worship, which revolutionized the whole tribe and paved the way for the introduction of Christianity and civilization. The following account of how this institution came about, and how the ground was prepared for German and Belgian exploration is largely drawn from "O Lubuco" (Lisbon, 1889), by H. de Carvalho.

When Livingstone crossed the Kioko (Kiokwe or Chibokwe) territory in 1854, the Ma-kioko (or Machy-oko) had not yet settled anywhere north of latitude 10° S. Armed with flint-locks, which they obtained from Benguella *via* Bihe (Oviye), they had become expert elephant-hunters, and followed the retreating elephants toward the north, down the Chikapa valley. As their wives and children accompany them on their expeditions, they easily change their habitat, and so a few years later they had reached the 9° S. lat. The establishment of the Portuguese traders Carneiro and Saturnino Machado at Mona Kimbundu, where

the Ma-kioko could readily exchange their ivory for fresh supplies, had probably a determining influence on this northward move.

As subjects of Muata Yamvo, the Ma-kioko did not care to extend their expeditions too near their rapacious suzerain; so they followed the Chikapa, on the western extremity of the Lunda State. It did not take them long to reach the confluence of the Chikapa and Kassai, where they found themselves in the territory of Mai Munene, chief of the Tu-ruba, cousins of the Bashi-lange who inhabit the right bank of the Kassai. Until the advent of the Ma-kioko, the Bashi-lange had lived so removed and isolated from West and East Coast influences that they had no guns nor any idea of the commercial value of ivory and india-rubber. The Kioko chief Kilunga (alias Mukanjanga), a customer of the Portuguese firm of Mona Kimbundu, sent messengers across the Kassai, and established friendly relations with Kishimbu,\* the principal chief of the Bashi-lange. The introductory present sent by Kilunga contained a gun and a keg of powder, accompanied by a message announcing that with these things the elephant could be killed without having recourse to traps, as was the custom of the Bashi-lange. Astonished at the sight of the present, and at the accounts of what the gun could do, Kishimbu arranged for an interview with Kilunga, who met him on the right side of the Kassai. Not only did Kilunga show his new friend how to use the gun in hunting, he also taught him how to smoke diamba,† and

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\* Called Kishimbi by Wissmann.

† *Diamba, liamba or riamba* is the *Cannabis sativa*, a kind of hemp, which is smoked in the *mutapa*. The effect is similar to that of opium and hashish.

told him wonderful stories about the white men and their riches. On his second visit to Kishimbu, Kilunga was accompanied by two Mbaka men of Angola who were tailors by trade. Kilunga failing to reappear in 1871 and '72, the Bashi-lange began to feel keenly the want of the white man's manufactures.

About that time Kishimbu, under the effect of diam-ba, dreamt that he had gone to the white traders, seen all their wealth and made good bargains with them, and that they afterwards visited his country, to which they brought goods far surpassing anything his Kioko friends possessed. This suggestion of the dream was carried into effect.

With an ample supply of ivory and maidens, which were the two articles in greatest demand among the Ma-kioko, and leaving their bows and arrows at home so as to avoid all warlike appearance, Kishimbu set out with a large retinue in quest of the white man. He followed Kilunga's route along the Chikapa, and managed to pass Mai Munene. At Mona Kongolo's he met Kashabala\* and Antonio Bezerra Lisboa, two native traders of Mbaka (Ambaca). Antonio Bezerra guided Kishimbu to Kilunga's camp at Lufi, and to Saturnino's house at Mona Kimbundu. Both Saturnino and Kishimbu were delighted with the bargains they made, and from that day dates the opening of Bashi-lange Land to European commerce. The fame of the new ivory and rubber field spread like wild-fire,

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\* Kax.bala (Kashibala) or Kaxabala is the Mbaka equivalent of the Portuguese name Gaspar. The regular name of this Kashabala is Manuel Silva da Costa. Joannes is another name by which he goes in the interior. Caxavalla is a Portuguese spelling of Kashabala.

and caravans of I-mbangala from Kasanji, of Mbaka traders supplied from Loanda, and of Bihe traders supplied from Benguella, soon followed in the footsteps of their Kioko competitors.

On his safe return, loaded with the white man's things, Kishimbu ascribed his good fortune to the inspiration of diamba-smoke. He advised all his people to adopt diamba smoking as a national custom, and to follow the inspirations received under its intoxicating influence as divine oracles. All those who were anxious to obtain the wonderful goods of the white men responded with eagerness, and constituted the new sect and political organization of Lu-buku, *i.e.*, Friendship.

In obedience to diamba oracles, the old customs were forsaken, and a new era of peace, material prosperity, and general happiness was proclaimed. The old weapons and fetish charms were thrown into the rivers as useless things ; bloodshed, even that of animals, was discountenanced; the former diet and costume were transformed ; all strangers declared to be friends, foreign articles eagerly bought up, and civilized ways imitated with great enthusiasm.

Probably the ablutions connected with the rites of the diamba cult were due to Mbaka accounts of the Christian baptism.

The new religion, if such it may be called, did not please the conservative portion of the Bashi-lange, and so the nation was split into two parties : the adherents of the diamba brotherhood, calling themselves Benadiamba, and the adherents of the old order of things, called Chi-pelumba.

Kishimbu, as founder of the new order, took the title

of Mukenge and became paramount chief of the Benadiamba. He died in 1873, when on a visit to Kilunga. He was succeeded in the new office of Mukenge by his brother-in-law, who is the present ruler of the Bashi-lange and vassal of the Kongo State. This Mukenge II. allowed the traders to establish markets at Kabau, on the left bank of the Lulúa River, and at Kapuku on the Muansangoma, in 1876.

In 1875-76 Dr. Pogge, who intended to cross the continent, reached Mussumba, the residence of the Muata-Yamvo of Lunda, but was not allowed to penetrate further east. In 1877, Otto Schütt, also commissioned by the German African Association of Berlin, still bent on passing beyond Muata-Yamvo's capital, was induced by his Portuguese and native advisers to take a northeastern route. This would have taken him to Lubuku, the El-dorado of his native guides and porters; but meeting with some opposition at Mai Munene's, he, like his predecessors, returned to Malange without having attained his object.

He had barely left Mai Munene when Silva Porto, with an immense caravan of Biheans, arrived there, crossed over to Lubuku, where he found several Mbaka men settled at Mukenge's capital, and passed on to lat. 5° N., he being the first white man the Bashi-lange ever saw in their country.

In 1881 Dr. Pogge, accompanied by Lieut. Wissmann, reappeared in Malange, still resolved to realize his original plan of crossing the continent by way of the Lunda country. When he arrived at Mona Kimbundu, Saturnino Machado informed him of the unsettled state of affairs in Lunda, where the marauding

Ma-kioko were making trade unsafe, and persuaded him to explore Lubuku, where he would be well received, and from where he might reach Nyangwe, and thence the East Coast. The experienced Kashibala, Saturnino's interpreter, joined Pogge's expedition, which had already secured Germano, another civilized native of Malange. In October, 1881, Pogge and Wissmann made their ingress in Bashi-lange Land, led by Chingenge, whom they had met on the Kassai. Both chiefs, Mukenge and Chingenge, vied with each other in receiving the white men as semi-gods to whom nothing could be refused. A prophecy that the chiefs Kishimbi and Kabasu-Babu, who had died away from home, would one day return from the spirit-world and bring perfect happiness to their subjects and kinsmen, was declared to be verified in the advent of the two white men, Pogge being Kishimbi and Wissmann Kabasu-Babu. Of this belief of the natives the two explorers were not slow to take advantage.

Mukenge, with hundreds of his men, accompanied his white friends to Nyangwe on the Lualaba, where Tippo-Tip provided Wissmann with the means to reach Zanzibar in comfort. Pogge returned with Mukenge to the Lulúa and stayed with him until 1883, when his failing health compelled him to return to Loanda, where he died on March 17, 1884.

At Malange he had met Wissmann, who was on his way to the Bashi-lange at the head of the greatest expedition that ever appeared in that region, this time in the service of Leopold II.

Previous to Wissmann's arrival at Malange in January, 1884, Saturnino Machado and his partner, A.

Lopes de Carvalho, also called Joao da Catepa, had left Malange for Lubuku (November, 1883), with a caravan of 1200 porters and a host of petty Mbaka traders travelling "in their shadow" (native parlance). This expedition opened a new, direct route to Lubuku, passing Hadi and Ma-shinji Land and crossing the Lovua to the north of Kaungula. Saturnino finally settled at Kapuku on the Muansangoma (February, 1884).

In July, 1884, Wissmann's expedition started from Malange and arrived at Mukenge's in November. Having properly organized Luluaburg station for Leopold II., who had recognized its importance as a strategetic point, and having started his white associates in their several departments of work, Wissmann, again accompanied by Mukenge and numbers of his people, accomplished his memorable descent of the Kassai, thus proving its navigability down to the confluence with the Kongo.

Meanwhile the African Congress of Berlin had constituted the Kongo State, and in the delimitation of its boundaries had drawn a straight line through Mukenge's domain, the northern part of which was included in the sphere of the State.

In November, 1885, Mukenge re-entered his kingdom, having been brought back by Dr. L. Wolf and L. Bate-man of the Kongo State gendarmerie, who established a new station at the confluence of the Luebo and Lulúa rivers, six days' journey from Luluaburg.

On October 17, 1886, an American missionary, Dr. W. R. Summers, the apostle of the Bashi-lange, arrived from Malange at Luluaburg, where he labored amid

great difficulties and hardships until relieved by death on May 24, 1888.

Luluaburg was revisited by Wissmann in 1886-87, on his second crossing of Africa.

Since then great changes have taken place. With his Zanzibar soldiers, armed Angolans and cannon, the representative of the Kongo State soon became the real king of the land, which was organized into a district and subjected to the many laws and regulations of the State. As might be expected, it did not take long for Mukenge and his people to incur the displeasure of the State. Mukenge's town of about 5000 inhabitants was destroyed, and his power broken.

By the last agreement between Portugal and the Kongo State all the Bashi-lange and Ba-luba with half of Lunda have been included in the State. A Catholic Belgian mission has been established at Luluaburg. An American Presbyterian (South) mission, led by S. Norwell Lapsley, has settled in the territory of the Bakete, on the outskirts of the Bashi-lange (1890) at Luebo.

This place is now an important trading station with French, Belgian and Portuguese firms.\*

The era of peace and friendship introduced by the diamba cult has been followed by dissensions, bloodshed, slave raids, and native anarchy; and the debilitating properties of diamba have made havoc in the Bashi-lange's physical constitution.

With the complete establishment of a regular government and the inflow of missionaries order will no

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\*Additional information can be found in "Life of S. N. Lapsley" (Richmond, Va., 1893), "The Ascent of the Kassai" by L. Bateman, New York, 1889, and in the Belgian journals devoted to the Kongo State.

doubt soon be restored, and peace, prosperity and steady progress realize to some extent the prophetic visions of happiness which thrilled the early founders of the Lubuku brotherhood.

INFORMANTS.—1. WILLIAM RICHARD SUMMERS, M.D., was born in Guernsey, Channel Islands, April 28, 1855. He became a printer, then a conjuror and circus agent, wandering through the length and breadth of the United Kingdom. After his conversion, he came to America in 1879; labored as captain in the Salvation Army; studied in Pennington Seminary, N. J., and graduated with honors from the New York University Medical College (1884). Having given his life to missionary work in Africa, the reading of Pogge and Wissmann's reports induced him to choose the Bashi-lange as his first and principal field of labor, and he succeeded in winning Bishop W. Taylor of the Methodist Episcopal Church to his plan. In Oct., 1884, he sailed with the writer for Liverpool; visited Berlin, where the unpublished journals of Pogge and Wissmann were perused; and on Jan. 7, 1885, he embarked in Liverpool with Bishop Taylor and the writer for Africa. Landing in due time at Loanda, he proceeded to Malange, where he labored successfully as a self-supporting missionary for not quite one year. In 1886, he left Malange with an outfit largely furnished by a grateful native trader, and reached Luluaburg in October. There he built two houses for the missionaries whom he expected to join him soon; he studied the native languages, and did good service as a physician; but waited in vain for recruits and supplies. He died near Luluaburg on May 24, 1888, and was buried in his grounds at Chin-

yama. According to his express desire, his manuscripts passed into the writer's hands. His ethnologic collections and effects were taken by the State people.

II. MUSULU.—In the spring of 1890 I travelled from Loanda to St. Vincent, Cape Verde Islands, in the Portuguese steamship "Africa." Among my fellow passengers were about 150 so-called contract laborers, destined to the coffee and cocoa plantations of S. Thomé. Most of them had been embarked at Benguella and Novo Redondo ; a considerable number also at Loanda. Those embarked at Benguella were, as a rule, reduced to skeletons, having marched hundreds, and even thousands of miles over the commercial routes of interior Africa before reaching the seaboard. Those shipped from Novo Redondo did not look so starved nor so utterly despondent, for they had come fresh from their homes, within a few days' march of the coast, and they belonged to the sturdy Sele and Sumbe tribes. Among those shipped from Loanda, who came chiefly from Lubolo, the Kuangu valley, and the Lunda country, a youth tattooed all over with artistic designs, and having nobody to talk with, attracted my attention. It immediately occurred to me that he might be a Mushi-lange, and I addressed him with *Moyo!* and the other Kishi-lange words I could remember from the reading of Pogge's journal. The expression of surprise and pleasure which spread over his face verified the correctness of my diagnosis. I called him to my side, and from him I collected the vocabulary which is now put in type. That I could fairly well understand his words, and he mine, although I was ignorant of his language, and he of all but a

few words of Ki-mbundu picked up on the road from Malange to Loanda, testifies to the unity of the Bantu tongues, and to the usefulness, in Africa, of vocabularies, however slim, of even the most distant dialects.

Musulu (river) was the young man's name; his father's, Cidibu; his mother's, Bayimbe. He was a subject of Mukenge Kalamba, and had seen Dr. Summers, whom he recognized from my description of him. He had come with a trading party of Bashi-lange to the land of Kasanji. Being unable to walk from a sore foot, his countrymen left him there in charge of Mbanza Kambolo ka Kitamba, a Ki-mbangala chieftain and trader, who is well known at Malange. This man-stealer sold his guest to a white trader of Malange (for about \$15) who resold him to the agent of a S. Thomé plantation (for about \$70). I had never seen a more gentlemanly native than Musulu, and his eloquent appeals to obtain justice for him moved me deeply. But it was in vain I tried then, and in 1891, when again passing through S. Thomé, to redeem him and restore him to liberty. He is only one among the thousands who work as semi-slaves in the houses or plantations of refined white men, without hope of regaining their liberty or ever revisiting their homes.

## THE LANGUAGE OF THE BASHI-LANGE.

GRAMMATICAL SKETCH BY DR. W. R. SUMMERS.\*

NAME AND AREA.—This tongue is by the natives called *Mwaku Bashi-lange*,† and is spoken by the people living between the rivers Kassai (or Nzadi) and the Lubi; and whose territories extend irregularly northward to between latitude 5° and latitude 4° S., and southward as far as latitude 7° S. It is also spoken by the Bambwe tribe east of the Lubilash. Dialectical variations are spoken by the Ba-kete, a divided tribe living both to the north and to the south of the Bashi-lange; also by the Ba-songe and the Ba-sange, who live from the Lubi east to the Lualaba, and include the Bena-Koto, Bena-Ki, Bena-Kalebwe, and Bena-Milebwe tribes; and finally by the Ba-luba,‡ an important nation living south of the Ba-songe and Ba sange, north of the A-runda (people of Lunda) or Runda, east of the Bashi-lange, west of the Wa-rúa (or Ba-rúa), and northwest of the A-rungu.

ALPHABET.—The alphabet of the *Mwaku Bashi-lange* consists of five vowels: *a, e, i, o, u* (with the two semi-vowels, *w* and *y*), and sixteen consonants, *b, c, d, f, g, h, j, k, l, m, n, p, s, t, v, z*. There are two semi-diphthongs, *ai* and *oi*. The vowels are pronounced as in Italian; and, with the exception of the letter *c*, the consonants are pronounced as in English. *C* always as *ch* in "church," and *g* as in "go"; *sh* as in "shame"; *ñ* as first *ng* in "singing," and is generally followed by a syllabic vowel; *ng* differs from *ñ* in the g

\* Arranged by Héli Chatelain.

† In a private letter Dr. Summers once stated that the Bashi-lange had no special name for their language. *Mwaku Bashi-lange* seems too long or awkward for practical use in linguistic books, and needs confirmation. The form *Kishi-lange*, which I use, is formed by the analogy of *Kishi-kongo*, as a parallel of *Bashi-lange* and *Eshi-kongo*. The final name is yet to be found. Dr. Summers wrote *Bashilange* or *Ba-shilange*; but Wissmann states that *Bashi-*, as also *Bena-*, signifies "inhabitants, people of," and I think he is right. *Bashi-* is thus the equivalent of *akua-* (in *Ki-mbundu* and *Lunda*), *ashi-* (in *Ki-mbundu*), *eshi-* (in *Kongo*). The name *Ka-shilange*, plural *Tu-shilange*, given to the Bashi-lange by the Angolans, is formed by the prefix of Class X., *ka-*, plural *tu-*. Wissmann says it strictly belongs to the wild Bashi-lange living west of the Kassai, who are the *Tu-ruba* of the *Lunda* empire.

‡ Dr. Summers understands here only the northern Ba-luba. He was not aware that the Ba-rúa were the central Ba-luba, and that in Katanga was to be found a southern branch of Ba-luba. *Rúa*, *Ruba*, *Lúa* and *Luba* are interchangeable pronunciations of the same word.

sound passing over to the following vowel; *ny* is the Portuguese *nh*, French *gn*, and when followed by *i* and forming the last syllable of a word is generally half-suppressed; and if preceded by *a* is often entirely suppressed.

ACCENT.—The accentuation of words is peculiar, being, excepting in names of men, generally on the first syllable.\*

ARTICLE.—There is no article, the nouns being, with few exceptions, generic.

CLASSES OF NOUNS.—Nouns are divided into ten classes, each class being distinguished by a noun-prefix in the singular. The plural is generally formed by an entire change of prefix. One class has the same form in singular and plural, and another has no plural form. The form of all dependent words agrees with or depends upon the noun-prefix.

The signification of the different classes is somewhat obscure, though clearer than in many related languages.

Class I. Singular *mu-*, plural *ba-*, is the class of human beings. *Mu-ntu*=person, *ba-ntu*=people. *Mu-lume*=man, *ba-lume*=men. *Mu-kaji*=woman, *ba-kaji*=women.

Class II. Singular *mu-*, plural *mi-*, or *nyi-*, is the class of the vegetable kingdom, *mu-ci*=tree, *mi-ci*=trees, but it also includes many things of more than ordinary importance, as *mw-edu*=beard, *my-edu*=beards. *Mw-ito*=forest, *ny-ito*=forests. *Mu-twe*=head, *mi-twe*=heads.

Class III. Singular *ci-*, plural *bi-*, is the class of things in general and most things formed by man. *Ci-ntu*=thing, *bi-ntu*=things.

Class IV. Singular *di-*, plural *ma-*, is the class of very important things. *Di-cu*=ear, *ma-cu*=ears. *Di-fu*=stomach, *ma-fu*=stomachs. *Di-no*=tooth, *me-no*=teeth.

Class V. Singular *bu-*, plural *ma-*, is the class of nouns incapable of number, of which solids are generally in the singular form and liquids in the plural. Nearly all abstract nouns belong to this class. *Bu-nana*=friendship, *bu-lelela*=truth, *bu lulu*=bitterness, *bw-anda*=cotton, *bu twe*=ashes, *bu kula*=flour; *ma-i*=water, *ma-nyi*=oil, *ma shi*=blood, *ma-sha*=wrath. Instruments of locomotion: *bw-anda*

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\* This would be novel in a Bantu tongue. Probably the first syllable of the stem is meant, in which case the accent would follow the same law as in the Kongo cluster, differing therein from the Ki-mbundu and U-mbundu clusters, which prefer or require the accent on the penult, irrespective of stem.

=*tipoia* (riding-hammock), *m-anda*=*tipoias*, *bw-ato*=*canoe*, *m-ato*=*canoes*. Relationship: *bw-ana*=brother or sister, *m-ana*=brothers or sisters. Nouns like *bu-tuko*=night, *ma-tuko*=nights.

Class VI. Singular *lu-*, plural *n-*, is the class of things more or less round, bent or empty. Also of some abstract names of bad things. *Lu-kano*=armlet or anklet, *kano*=armlets or anklets. *Lu-ala*=claw, *ng-ala*=claws. *Lu-fu*=death. The *n* of the plural undergoes a number of changes according to the first letter of the stem.

Class VII. Singular *pa-*, plural *n-*,\* is the class of words in which "place" is the prominent idea. *Pa-mbalo*=place, *mbalo*=places. *Pa-mbelo*=doorway, *mbelo*=doorways.

Class VIII. Singular *ku-*, no plural as yet found, is the class of infinitives used as substantives, some abstracts from verbs, and a few locative nouns. *Ku-fwa*=dying, or when used with a personal possessive pronoun, death. *Ku-lombe*=beggary. *Ku-mutwe*=source. *Ku-shiñu*=shirt or coat collar.†

Class IX. Singular and plural *n-*,\* is the class of the animal kingdom. In the plural the first vowel is lengthened. *N-yama*=animal, *n-yaama*=animals.

Class X.† Singular *ka-*, plural *tu-*, is the class of small unimportant things and a few very large things. Diminutiveness, depreciation, etc., is expressed by prefixing a noun from any other class with *ka-* singular, or *tu-* plural, instead of the usual class prefix. When depreciation is intended of something already in this class, *kana* is placed before the noun. *Ka-fumbila*=cap, *tu-fumbila*=caps; *kana ka-fumbila*=a little cap, *tuna tu-fumbila*=little caps. *Ka-pusu*=pimple, from *ci-pusu*=boil. *Ci-lulu*=cloth, *ka-lulu*=small piece of cloth, or poor cloth.

**ADJECTIVES.**—Adjectives follow the nouns modified, and agree with them by prefixing adjectival prefixes to the adjectival stems.

\* Before labials, *b*, *p*, *m*, *v*, *f*, the letter *n* is generally replaced in writing by *m*. This is done to facilitate the reading to foreigners. In reality, if pronounced correctly, and not only approximately, both *m-* and *n-*, when preceding a consonant, represent the same sound, which is the nasal, so important in Bantu phonology.

† *Ku-mutwe* and *ku-xiñu* are probably not nouns, but locutions composed of the preposition *ku*=at, and the nouns *mutwe*=head, and *xiñu*=neck.

‡ Summers, following other Bantu grammarians, called the class with prefixes *ka-* and *tu-* Class IX. In my own grammatical sketches, and in this, I place it last, because one must know the prefixes of all other classes before he can form a correct diminutive.

A few adjectives serve also as adverbs, but never take prefixes. The *adjectival force* is often given to the preposition—*a* (of) followed by a noun or a verbal infinitive.

NOUN AND ADJECTIVE PREFIXES:—

Class.	N. prefix.	Adj. prefix.	Noun.	Adjective.	Genitive <i>a.</i>
I.	<i>sMu-</i>	<i>Mu-</i>	<i>Mu-ntu</i>	<i>mu-kole,</i>	<i>wa</i>
	<i>pBa-</i>	<i>Ba-</i>	<i>Ba-ntu</i>	<i>ba-kole,</i>	<i>ba</i>
II.	<i>sMu-</i>	<i>Mu-</i>	<i>Mu-ci</i>	<i>mu-kole,</i>	<i>wa</i>
	<i>pMi-*</i>	<i>Mi-*</i>	<i>Mi-ci</i>	<i>mi-kole,</i>	<i>ya</i>
III.	<i>sCi-</i>	<i>Ci-</i>	<i>Ci-ntu</i>	<i>ci-kole,</i>	<i>cyə</i>
	<i>pBi-</i>	<i>Bi-</i>	<i>Bi-ntu</i>	<i>bi-kole,</i>	<i>bya</i>
IV.	<i>sDi-</i>	<i>Di-</i>	<i>Di-fu</i>	<i>di-kole,</i>	<i>dya</i>
	<i>pMa-</i>	<i>Ma-</i>	<i>Ma-fu</i>	<i>ma-kole,</i>	<i>a</i>
V.	<i>sBu-</i>	<i>Bu-</i>	<i>Bu-tuko</i>	<i>bu-fika,</i>	<i>bwa</i>
	<i>pMa-</i>	<i>Ma-</i>	<i>Ma-tuko</i>	<i>ma-fika,</i>	<i>a</i>
VI.	<i>sLu-</i>	<i>Lu-</i>	<i>Lu-pasa</i>	<i>lu-kole,</i>	<i>lwa</i>
	<i>pNy-</i>	<i>Nyi-*</i>	<i>N-pasa</i>	<i>nyi-kole.</i>	<i>ya</i>
VII.	<i>sPa-</i>	<i>Po-</i>	<i>Pa-mbalo</i>	<i>pa-nene,</i>	<i>pa</i>
	<i>pNy-</i>	<i>Ny *</i>	<i>M-balo</i>	<i>nyi-nene,</i>	<i>ya</i>
VIII.	<i>sKu-</i>	<i>Ku-</i>	<i>Ku-dia</i>	<i>ku-impe,</i>	<i>kwa</i>
	<i>sN-</i>	<i>Mu-</i>	<i>N-yama</i>	<i>mu-kole,</i>	<i>wa</i>
IX.	<i>pN-</i>	<i>Nyi-*</i>	<i>N-yaama</i>	<i>nyi-kole,</i>	<i>ya</i>
	<i>sKa-</i>	<i>Ka-</i>	<i>Ka-sulu</i>	<i>ka-kole,</i>	<i>ka</i>
X.	<i>pTu-</i>	<i>Tu-</i>	<i>Tu-sulu</i>	<i>tu-kole.</i>	<i>twa</i>

NUMERALS.

	ABSOLUTE FORM: Counting on Fingers.	CONCORDING FORM: Counting of Things.
one	<i>y-omwe</i>	<i>-umu.</i>
two	<i>i-bidi</i>	<i>-bidi.</i>
three	<i>i-satu</i>	<i>-satu.</i>
four	<i>i-nai</i>	<i>-nai.</i>
five	<i>i-tanu</i>	<i>-tanu.</i>
six	<i>i-sambombo</i>	<i>-sambombo.</i>
seven	<i>mw-anda mu-tekete</i>	<i>mw-anda mu-tekete.</i>
eight	<i>mw-anda mu-kulu</i>	<i>mw-anda mu-kulu.</i>
nine	<i>ci-tema</i>	<i>ci-tema.</i>
ten	<i>di-kumi</i>	<i>di-kumi.</i>
hundred	<i>lu-kam i</i>	<i>lu-kama.</i>
thousand	<i>ka-nunu</i>	<i>ka-nunu.</i>

\* *Mi-* and *Nyi-* are interchangeable, but are oftenest found as above.

CONCORDING FORM.—From 1 to 6 the numeral stem is made to agree with its noun which precedes it, by taking its prefix: *Bi-asa bi-bidi*=two houses.

From 6 on, the numerals are nouns and they govern their nouns by means of the genitive.

POSSESSIVES.—Personal possessives are:—

Singular: *-anyi* my    *-ebi* thy    *-andi* his or her

Plural:    *-etu* our    *-enu* your    *-abo* their

Personal possessives agree with the nouns they modify by taking the concord. The following is a list of these concords exemplified:

Class		Noun	My	Thy	His, her	Our	Your	Their
I.	S.	<i>Mu-ntu</i>	<i>w-anyi</i>	<i>w-ebi</i>	<i>w-andi</i>	<i>w-etu</i>	<i>w-enu</i>	<i>w-abo</i>
	P.	<i>Ba-ntu</i>	<i>b-anyi</i>	<i>b-ebi</i>	<i>b-andi</i>	<i>b-etu</i>	<i>b-enu</i>	<i>b-abo</i>
II.	S.	<i>Mu-ci</i>	<i>w-anyi</i>	<i>w-ebi</i>	<i>w-andi</i>	<i>w-etu</i>	<i>w-enu</i>	<i>w-abo</i>
	P.	<i>Mi-ci</i>	<i>y-anyi</i>	<i>y-ebi</i>	<i>y-andi</i>	<i>y-etu</i>	<i>y-enu</i>	<i>y-abo</i>
III.	S.	<i>Ci-ntu</i>	<i>cy-anyi</i>	<i>cy-ebi</i>	<i>cy-andi</i>	<i>cy-etu</i>	<i>cy-enu</i>	<i>cy-abo</i>
	P.	<i>Bi-ntu</i>	<i>by-anyi</i>	<i>by-ebi</i>	<i>by-andi</i>	<i>by-etu</i>	<i>by-enu</i>	<i>by-abo</i>
IV.	S.	<i>Di-fu</i>	<i>dy-anyi</i>	<i>dy-ebi</i>	<i>dy-andi</i>	<i>dy-etu</i>	<i>dy-enu</i>	<i>dy-abo</i>
	P.	<i>Ma-fu</i>	<i>anyi</i>	<i>ebi</i>	<i>andi</i>	<i>etu</i>	<i>enu</i>	<i>abo</i>
V.	S.	<i>Bu-tuko</i>	<i>bw-anyi</i>	<i>bw-ebi</i>	<i>bw-andi</i>	<i>bw-etu</i>	<i>bw-enu</i>	<i>bw-abo</i>
	P.	<i>Ma-tuko</i>	<i>anyi</i>	<i>ebi</i>	<i>andi</i>	<i>etu</i>	<i>enu</i>	<i>abo</i>
VI.	S.	<i>Lu-pasa</i>	<i>lw-anyi</i>	<i>lw-ebi</i>	<i>lw-andi</i>	<i>lw-etu</i>	<i>lw-enu</i>	<i>lw-abo</i>
	P.	<i>N-pasa</i>	<i>y-anyi</i>	<i>y-ebi</i>	<i>y-andi</i>	<i>y-etu</i>	<i>y-enu</i>	<i>y-abo</i>
VII.	S.	<i>Pa-mbalo</i>	<i>p-anyi</i>	<i>p-ebi</i>	<i>p-andi</i>	<i>p-etu</i>	<i>p-enu</i>	<i>p-abo</i>
	P.	<i>M-balo</i>	<i>y-anyi</i>	<i>y-ebi</i>	<i>y-andi</i>	<i>y-etu</i>	<i>y-enu</i>	<i>y-abo</i>
VIII.	S.	<i>Ku-dia</i>	<i>kw-anyi</i>	<i>kw-ebi</i>	<i>kw-andi</i>	<i>kw-etu</i>	<i>kw-enu</i>	<i>kw-abo</i>
	P.	<i>N-yama</i>	<i>w-anyi</i>	<i>w-ebi</i>	<i>w-andi</i>	<i>w-etu</i>	<i>w-enu</i>	<i>w-abo</i>
IX.	S.	<i>N-yaama</i>	<i>y-anyi</i>	<i>y-ebi</i>	<i>y-andi</i>	<i>y-etu</i>	<i>y-enu</i>	<i>y-abo</i>
	P.	<i>Ka-sulu</i>	<i>k-anyi</i>	<i>k-ebi</i>	<i>k-andi</i>	<i>k-etu</i>	<i>k-enu</i>	<i>k-abo</i>
X.	P.	<i>Tu-sulu</i>	<i>tw-anyi</i>	<i>tw-ebi</i>	<i>tw-andi</i>	<i>tw-etu</i>	<i>tw-enu</i>	<i>tw-abo</i>

PERSONAL PRONOUNS.—The personal pronouns are:—

Singular: *Meme* I    *Wewe* thou    *Yeye* he or she

Plural:    *Toto\** we    *Nono\** you    *Bobo* they

These pronouns are seldom used except when emphasis is desired, their places being taken by pronominal prefixes, which are always used, and are as follows:

<i>M-</i> or <i>in-</i>	I	<i>U-</i>	thou	<i>U-</i>	he, or she
<i>Tu-</i>	we	<i>Nu-</i>	you	<i>Ba-</i>	they

\* The forms *twetwe* (we) and *nwenwe* (you) are also used.

*In-di mu-cibale*=I am blind; but *meme in-di mu-cibale*=I (myself) am blind.

**ADVERBS.**—Adverbs are often made from adjectives, but sometimes by the preposition—*a* (of) (genitive) followed by a noun or an infinitive. *Bimpe* is a general intensive.

**VERBS.**—Verbs have *ku-* as sign of the infinitive, and always end in *-a*: *ku-tuma*=to send, *ku-lala*=to sleep. The verb stem is also the second person singular of the imperative: *tuma*=send, or, send thou.

The verb “to be” is sometimes included in the simple verb form, and sometimes represented by the particle *di*, as *In-di nsama*=I am sick, *u-di nsama*=he is sick.

The verb “to have” is formed of the particle *di* with the particle *na*, e.g., *In-di-na*=I have (literally, I am with).

Monosyllabic verbs are often irregular.

Derived forms of the verb are common, some verbs having six distinct forms.

In the present tense *di* is preceded by the pronominal or noun prefix: *in-di*=I am. In the other tenses the temporal particle is inserted between *di* and the prefix: *im-ba-di*=I was. In this case the *n* is changed into *m* owing to the following *b*.

#### POSITIVE CONJUGATION OF KU-FUTA=TO PAY.

##### INDICATIVE.

<i>Present.</i>	<i>Present Imperfect.</i>
<i>meme nin-futa</i> I pay.	<i>indi ngu-futa</i> I am paying.
<i>wewe u-futa</i> thou payest.	<i>udi u-futa</i> thou art paying.
<i>yeye u-futa</i> he pays.	<i>udi u-futa</i> he is paying.
<i>toto tu-futa</i> we pay.	<i>tudi tu-futa</i> we are paying.
<i>nono nu-futa</i> you pay.	<i>nudi nu-futa</i> you are paying.
<i>bobo ba-futa</i> they pay.	<i>badi ba-futa</i> they are paying.

##### Present Perfect.

<i>na-ku-futa</i>	I paid.	<i>na-ka-futa,</i>	I had paid.
<i>wa-ku-futa</i>	thou didst pay.	<i>wa-ka-futa</i>	thou hadst paid.
<i>wa-ku-futa</i>	he paid.	<i>wa-ka-futa</i>	he had paid.
<i>twa-ku-futa</i>	we paid.	<i>twa-ka-futa</i>	we had paid.
<i>nwa-ku-futa</i>	you paid.	<i>nwa-ka-futa</i>	you had paid.
<i>ba-ku-futa</i>	they paid.	<i>ba-ka-futa</i>	they had paid.

*Future.*

<i>ni-ngu-futa</i>	I shall pay.
<i>nu-futa</i>	thou wilt pay.
<i>na-futa</i>	he will pay.
<i>na-tu-futa</i>	we shall pay.
<i>na-nu-futa</i>	you will pay.
<i>na-ba-futa</i>	they will pay.

## SUBJUNCTIVE.

The subjunctive is formed by changing final *-a* into *-e*.

## NEGATIVE CONJUGATION OF KU-FUTA.

*Present.*

<i>ce-na</i>	<i>n-futa</i>	I do not pay.
<i>kwe-na</i>	<i>u-futa</i>	thou dost not pay.
<i>ke-na</i>	<i>u-futa</i>	he does not pay.
<i>ka-twe-na</i>	<i>tu-futa</i>	we do not pay.
<i>ka-nwe na</i>	<i>nu-futa</i>	you do not pay.
<i>ka-be-na</i>	<i>ba-futa</i>	they do not pay.

*Past.*

<i>cena</i>	<i>mw-asa ku futa</i>	I have not (yet) paid.	
<i>kwena</i>	<i>mw-asa ku futa</i>	thou hast not (yet) paid.	
<i>kena</i>	<i>mw-asa ku futa</i>	he has not (yet) paid.	
<i>katwena</i>	<i>b-asa</i>	<i>ku-futa</i>	we have not (yet) paid.
<i>kanwena</i>	<i>b-asa</i>	<i>ku-futa</i>	you have not (yet) paid.
<i>kabena</i>	<i>b-asa</i>	<i>ku-futa</i>	they have not (yet) paid.

*Past Perfect.*

<i>ca-ka-di</i>	<i>mu-fute*</i>	I was not paying, or had not paid.
<i>kwa-ka-di</i>	<i>mu-fute</i>	thou wast not paying, or hadst not paid.
<i>ka-ka-di</i>	<i>mu fute</i>	he was not paying, or had not paid.
<i>ka-twa-ka-di</i>	<i>ba-fute*</i>	we were not paying, or had not paid.
<i>ka-nwa-ka-di</i>	<i>ba-fute</i>	you were not paying, or had not paid.
<i>ka-ba-ka di</i>	<i>ba-fute</i>	they were not paying, or had not paid.

*Future.*

<i>ci-ba</i>	<i>ku-futa</i>	I shall not pay.
<i>ku ba</i>	<i>ku-futa</i>	thou wilt not pay.
<i>ka-ba</i>	<i>ku-futa</i>	he will not pay.
<i>ka-tu-ba</i>	<i>ku-futa</i>	we shall not pay.
<i>ka-nu-ba</i>	<i>ku-futa</i>	you will not pay.
<i>ka-ba-ba</i>	<i>ku-futa</i>	they will not pay.

\* Literally, I was not (*cakadi*) a payer (*mufute*); we were not (*katwakadi*) payers (*ba fute*).

## IMPERATIVE.

<i>futa</i>	pay thou.	<i>futa-i</i>	pay ye.
<i>ku-futa</i>	do not pay.	<i>ka-ni-futa</i>	pay ye not.

## IRREGULAR VERBS.

For euphony's sake verbs beginning with *l* (in stem) change *l* into *d* in the first person singular of the present tense: *nindala* instead of *nin-lala*=I sleep, from *ku-lala*=to sleep.

The verb *ku-pa*=to give, and others beginning with *p*- or *b*-, change the *n*- of prefix first person singular into *m*: thus *nimpe*=that I give, instead of *ninpe*; *indimpá*=I am giving, instead of *indinpa*.

## VOCABULARY OF KISHI-LANGE.\*

ENGLISH	PORTUGUESE	KI-MBUNDU	KISHI-LANGE
A			
abdomen	barriga	di-vumu	di-vumu
arm, hand	braço, mão	lu-kuaku	di-boko
arms, hands	braços, mãos	ma-ku	ma-boko
B			
back (the)	costas (as)	di-ma	nii-mâ
badness, ugliness	maldade, fealdade	ku-iiiba	ma-lu-membe
basket-dish	cestinho	ng-alu	ka-paiat†
basket-dishes	cestinhos	ji-ng-alu	tu-paiat†
to beat	bater	ku-beta	ku-kuma
beauty, goodness	belleza, bondade	mbote	ma-lengela
beard	barba	mu-ezu	mu-evu
bird	ave, passaro	n-jila	ka-niiniu
blood	sangue	ma-niingga	ma-niingga
boat, canoe	canôa	u-lungu, u-atu	bu-atu
bone	osso	ki-fuba	ci-fufua
to break	quebrar, partir	ku-bukula	ku-cibula
breast, teat	peito, mamma	di-ele	di-bele
breasts, teats	peitos, mammas	m-ele	ma-bele
to bring ( <i>lit.</i> to send hither)	trazer ( <i>lit.</i> mandar aqui)	ku-beka	ku-tuma kunu
bull, cow	boi, vacca	ngombe	ñombe
buttock	naadega	di-taku	di-taku

\* Collected by Heli Chatelain on steamer between Loanda and S. Thomé. The alphabet used here is that of Chatelain, not that of Summers, hence *x=sh*, *i=y*, *u=w*.

† The *p* and the *k* in these and other words were pronounced by Musulu as they are in English, that is, with an audible *h* following the *p* or *k*; not as in the Romanic languages. The pure *p* and *k* of these languages are those heard in Ki-mbundu.

## ENGLISH PORTUGUESE KI-MBUNDU KISHI-LANGE

## C

to call	chamar	ku-ixana	ku-bikila
cassava-mush	infundi	funji	ci-ntu
calf of leg	barriga da perna	di-vumu dia kinama	mu-koło
chain	cadeia, corrente	lu-bambu	lu-kanu
chains	correntes	ma-lu-bambu	ma-lu-kanu
chair	cadeira	ki-alu	n-guaza
chief, king	regulo	soba	mu-kelenge
child (little)	filho, filha (pequeno)	m-ona	mu-ana (mu-teketeke or mu-tekete)
cheek	face	di-tama	di-tama
chest, breast	peito	tulu	ki-adi, or ci-adi
cloth	panno	mu-lele	ci-lulu
cloud	nuvem	di-tuta	ci-xiu
come!	vem!	zá!	lua!
to come	vir	ku-iza	ku-luà*
coat (clothing of arms)	casaco (vestimenta de braços)	ka-zaku	ci-lulu ci-a ma-boko
to cook	cozinhar	ku-lamba, kuteleka	ku-teleka
corn, maize	milho	ma sa pl.	ma-suaña, pl.
to cry, weep	chorar	ku-dila	ku-dila
to cut	cortar	ku batula	ku-koza

## D

to drink	beber	ku-nua	ku-nua
drum, tom-tom	tambor, batuque	n-goma	n-goma

## E

ear	orelha	di-tue, di-tui	di-cu
ears	orelhas	ma-tue	ma-cu
ear-wax	cera dos ouvidos	u-iji u-a di-tue	tu-iji tu-a mu di cu
to eat	comer	ku-dia	ku-dia
eye	olho	di-su	di-su
eye-lash	pestana	ki-zuezue	n-daviu
eye-brows	sobrancelhas	mi-kasu	ma-kiki
elephant	elephante	n-zamba	ka-pumbu
Europe (civiliza- tion)	Europa (civilisação)	Putu†	Mbutu†
to evacuate (faeces)	evacuar (excrem.)	ku-nena	ku-niinia

\* The grave accent on a final vowel represents a half tone. The last vowel is then pronounced more distinctly than usual and with a rising inflection, but not with the full tonic accent, which precedes.

† The first meaning of *Putu* is Portugal, and by extension White Man's Land in general. The non-Portuguese whites are generally called *i-ngeleji* (sing. *ki-ngeleji*). The Kongo State, when distinguished from European governments, is called *Bula-matadi*, which was Stanley's name among the Kongo people. His name was extended to the State introduced by him.

ENGLISH	PORtUGUESE	KI-MBUNDU	KISHI-LANGE
<b>F</b>			
finger	dedo	mu-lembu	i-nù
fire	fogo	tu-bia	ka-pia
fish	peixe	m-biji	ci-kele
fly	mosca	hamue	ci-ñu
<b>G</b>			
get out !	saia d' aqui !	tunda !	tundubula !
to give	dar	ku-bana, ku-ba	ku-pa
girdle	cinto	ponda	mu-kaba
God	Deus	Nzambi	M-fidi Mu-kulu
goat	cabra	hombo	m-buixi
grass	capim	i-angu	mu-angu
gun	espingarda	u ta	ci-ñoma
gums	gengivas	mu-funiafunia	mu-kuna or mu-kunakuna
<b>H</b>			
hat ( <i>lit.</i> clothing of head)	chapeo (vestuario da cabeça)	xapé	ci-vulu ci-a mutue
hair, a	cabello, um	n-demba	n-ionii
half, middle	metade, meio	ka-xaxi, kaci	ka-lánganii
hand, see arm			
heart	coração	pumbulu	pimbi
to hear ( <i>See to smell</i> )	ouvir ( <i>veja cheirar</i> )	ku-ívua	ku-úvua
hen, chicken	gallinha	sanji	sólô*
to be high, long	ser alto, comprido	ku-leba	ku-lunda
hippopotamus	hippopotamo	n-guvu	ñ-uvu
hole	burraco	di-kungu	di-kungu
house	casa	i-nzo	n-zubu
hunger	fome	n-zala	n-zala
<b>I</b>			
instep	peito do pé	di-kunda dia ki-nama	di-kasa dia ki-lama
insteps	peitos dos pés	ma-kunda ma i-nama	ma-kasa a bi-lama
in, at, on	em, a, de	mu, bu, ku	mu, pa, ku
<b>K</b>			
knee	joelho	ki-puna	ci-nu
knees	joelhos	i-puna	bi-nu
knife	faca	poko	kele
<b>L</b>			
to laugh	rir	ku-elela	ku-zeka
to let go	deixar	ku-eha	ku-lekela

\* The letter *ô* represents here a deep, close, and long *o*, sounding like English *u* in "full," but not short. This *ô* is not found in Ki-mbundu, in which the *o* is always open.

ENGLISH	PORtUGUESE	KI-MBUNDU	KISHI-LANGE
L			
leg, foot	perna, pé	ki-nama	ki-lama
lip	beiço	mu-zumbu	mu-lomo
lips	beiços	mi-zumbu	mi-lomo
liver	fígado	mu-cima	mu-cima
M			
man, male	homem	di-iala	mu-lume
men	homens	m-ala	ba-lume
manioc, cassava	mandioca	ki-dingu	ci-ombe
meat, flesh	carne	xitu	mu-iniinii
mouth	bocca	di-kanu	di-kanua
moon, month	lua, mez	m-beji	koci
much, many	muito, muitos	-avulu	-ingi
N			
to name, call	chamar, dar nome	ku-luka, ku-ixana	ku-bikila
nail (of brass)	tacha (d'arame)	fuma	fuma
nail (finger)	unha	ki-ala	ci-ala
nails	unhas	i-ala	bi-ala
navel	umbigo	ngombo	mu-tutu
navels	umbigos	ji-ngombo	mi-tutu
neck	pescoço	xingu	xiñu
no	não	ka-na	na-xi
nose (back of)	nariz (exterior)	di-zulu	di-lù
nostril	venta	di-zulu, di-zunu	di-zulu
nostrils	ventas	ma-zulu, ma-zunu	ma-zulu
O			
only, in vain, unjustly	só, debalde, sem rasão	ngó, ngoho	tupu
P			
paddle	pá (de canôa)	hafi	mu-bambu
to paddle	padejar, remar	ku-vudia	ku-kuba
parasol	parasol	xapeditiu	di-kumbi
parrot	papagaio	ka-pakaiu, ka-koso	ka-kusu
pipe	cachimbo	pexi	mô-zua
pig, hog	porco	n-gulu	n-gulubé
to pinch ( <i>lit.</i> to scratch nail)	beliscar	ku-ta ki-njoto	ku-ania ci-ala
plate	prato	di-longa	ci-enga
to push	empurrar	ku-pula	ku-tongojola
R			
to remove	tirar	ku-katula	ku-anata
ring ( <i>See</i> chain)	anel ( <i>veja</i> cadeia)	lu-bambu, selu	lu-kanu
rope	corda	mu-kolo	mu-kudi

ENGLISH	PORTUGUESE	KI-MBUNDU	KISHI-LANGE
<b>S</b>			
sky, heaven	céu	di-lu, di-ulu	di-lù
skin	pelle	ki-konda, ki-ba	mu-bidi
to scratch	coçar	ku-aza	ku-ania
to seize, hold	pegar	ku-kuata	ku-kuata
to sit	sentar-se	ku-xikama	ku-xikama
to sleep	dormir	ku-zeka	ku-lala
sheep	carneiro	m-budi	mu-koko
shade	sombra	ki-lembeketa	di-ngidi
shoulder	hombro	ki-suxi	ci-kepakepa
to be small	ser pequeno	ku-tola	ku-teketa, or, teketeke
smoke	fumo	di-xi	mu-ixi
to snuff	tomar rapé	ku-fenia	ku-buita
sole of foot	planta do pé	di-kanda	ki-azà
to speak	fallar	ku-zuela	ku-zòla
spoon	colher (rama)	n-gutu	ci-tabu
star	estrella	tetembua	i-tutu
sun	sol	di-kumbi	di-bà
to swim, bathe	nadar, banhar	ku-zoua, ku-oua	ku-ouela
<b>T</b>			
thirst	séde	di-niota	niota
tattooing	tatoagem	m-bumba	saló
"	"	"	ki-or ci-mbumba
thigh	coxa	ki-takataka	ci-belu
this one	este, esta	iú	nii-uu
tongue	lingua	di-mi	di-mi
tobacco	tabacco	ma-kania (pl.)	ma-kaia, (pl.)
tooth	dente	di-zu, di-ju	di-zua
teeth	dentes	ma-zu, ma-ju	ma-zua
to tread on	pizar	ku-diota	ku-zeba
tree	arvore	mu-xi, mu-ci	mu-ci
trowsers ( <i>lit.</i> cloth-ing of legs)	calças (vestuario das pernas)	ji-kalasá	ci-lulu ci-a bi-lama
<b>U</b>			
to urinate	urinar	ku-susa	ku-zukunia
<b>V</b>			
vein, sinew	veia, nervo	mu-xiba	n-jía
<b>W</b>			
water	agua	me-nia	ma-ii
to walk	andar	ku-enda	ku-enda
waist	cinta do corpo	ki-nionga	m-buiniingu
to wash	lavar	ku-sukula	ku-ovua
(in water)	(na agua)	ku-zoua (mu menia)	(mu maii)
to wear, to dress	vestir, vestir-se	ku-zuata	ku-luata
woman	mulher	mu-hatu, mu-kaji	mu-kaxi

## ENGLISH

## PORTUGUESE

## KI-MBUNDU

## KISHI-LANGE

## Y

yes

sim

eue, kiene

ñhñ! or mhm!

*MISCELLANEOUS.**Tui' enu*, let us go!—vámos!*Pututú!* *Pututú!* *Pututú!* imitation of the tomtom's sound.—Imitação do som do tambor.*X!* *X!* beckoning at the same time with the hand, palm downwards, and moving all the fingers together. This is for calling one whose name is not known. The movement with the hand means "come."*Moio, tó!* is the greeting; *moio* meaning life.*Ua-bidia*=he refuses.*U-di-ku*=he is there, or here; signifying also "he exists."*Ba ngi niana tupu!*=They have kidnapped me unjustly! This was the refrain of poor Musulu's conversation!

(To be continued.)